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WOMAN'S WORK

FOR

WOMAN.

VOLUME V.

Woman's Foreign Missionary Society of the Presbyterian Church,
1334 Chestnut Street, Philadelphia.

Woman's Presbyterian Board of Missions of the Northwest,
Room 48, McCormick's Block, Chicago.

Mission House, 23 Centre Street, New York.

PRESS OF HENRY B. ASHMEAD,
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Woman's Work for Woman.

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Abroad.

CHINA.—Canton.

Miss H. Noyes.

. . . We have now twenty-six girls in the preparatory department, and nine women in the training-school. We find the new building superior to the other in the arrangement of the rooms. We can now keep the two schools separate much more easily than before, and this accomplishes to some extent one of the objects we wished to effect in getting another house for the women's school, and as we can now take several more scholars than we could in the other building, our work is thus enlarged perhaps as much as is best at present. We can now accommodate ten women and thirty girls. If we get the full number of scholars, we may find it a little crowded, as it would be necessary to put

three girls in one room; but I doubt not that then they would be more comfortable than in their own homes. The rooms are a little larger than they were before, and the building is so much more airy, that we hope there will not be as much sickness among the girls as formerly. The school has never seemed to be so prosperous, and in every way so satisfactory, as now, and the teachers and scholars all seem very happy.

Shall I tell you something of our country trip, taken while the school building was getting dry? We left Canton on the 24th of June, expecting to be away three or four weeks, with the intention of visiting Linchan city, some three hundred miles from Canton. No foreign ladies had ever made the trip, and only three or four gentlemen, so we felt like pioneers. My brother visited Linchan a little more than two years ago, and, when he returned, gave us such descriptions of the beautiful scenery of the Linchan river, that we have ever since been wishing for an opportunity of seeing it for ourselves.

Linchan city, the terminus of our trip, is at the "head of navigation," that is, for boats of the size of the one in which our journey was made, and is very near the limits of this province. The Linchan river comes down through several mountain ranges to meet the North river, some 150 miles above Canton. We were delighted to find that our anticipations of enjoying beautiful scenery were more than realized, and it was a surprise as well as a pleasure to find so much natural beauty in China.

The country near Canton is very flat, tame and uninteresting; so we were well prepared to enjoy the fresh, health-giving mountain air, clear, pure water, and the grand old mountains of Linchan. I wish that I could describe to you some of the beautiful places which we so much enjoyed at the time, and which it will always give us pleasure to remember, but I am sure my pen would fail to give you a correct description of scenery far surpassing everything that I have ever seen elsewhere.

The river finds its way through numerous mountain passes, furnishing a splendid panorama of varying, but never less beautiful, landscapes. The first range of mountains through which we

passed was not as precipitous or high as those farther up the river. Soft mossy grass covered them from the base to the summit with a mantle of living green, dotted here and there with a few trees and shrubs. The effect of the sunlight and shadow, as the drifts of snowy, fleecy clouds floated over them, was very beautiful. It seemed such a place of quiet rest the day we passed through this range, the 3d of July, that I am sure I shall remember it always.

Beyond these we passed a range of mountains entirely different in appearance—the limestone formation. The summits of many of these mountains were crowned with grand old rocks, which often bore a strong resemblance to castles and fortifications. The natives have taken advantage of some of these natural fortresses to make for themselves places of safety to which they may flee when attacked by bands of robbers.

We visited some caves which in times past had thus afforded a safe refuge to the inhabitants of the villages in the plains below. In one of these, we were told, more than a thousand persons, men, women and children, had lived unmolested for more than five years. This was over twenty years ago, at a time when the surrounding country was in an unsettled state. We climbed up the steep rocky path to this place, and found it a large open space far up the mountain side, between two immense perpendicular rocks, enclosed and fortified by rocky walls thrown across from one height to the other. We found the space thus enclosed, which had once been for so long a time the home of such a large family, now converted into a quiet cornfield. We could hardly realize, in the midst of such peaceful solitude, that it had once been such a busy place, and as we thought of the past in contrast with the present, were reminded of the time when swords shall be beaten to ploughshares, and spears into pruning-hooks.

On the opposite side of the river was a cave which at the time referred to had been the home of several hundred persons, and we still found traces of their occupancy in bits of broken jars and debris scattered around. In one cave we found a beautiful vine of real English ivy, and brought some cuttings away with us, but

could not persuade them to live in Canton. We visited quite a number of caves, more or less interesting, but the most wonderful and beautiful of all was one we called "Cathedral Cave," for we availed ourselves of the discoverer's privilege to give names to some of the places we found. This cave was grand beyond description. We thought it from seventy-five to one hundred feet in height, and the Chinese told us it was several miles in extent, but we did not explore it far enough to be able to judge of the accuracy of their statements. As far as we went it seemed to be a succession of immense galleries, filled with beautifully sculptured statuary, figures, pedestals, columns.

The walls seemed covered with drapery, falling in massive folds from the top of the cave. We spent several hours in this cave, and then came away reluctantly. We sang several hymns, "Sweet By and By," "Safe within the Veil," and others, and were surprised and delighted with the effect the place seemed to have upon our voices in increasing the volume of sound. But we saw nothing that we enjoyed more than the many mountain passes, with the clear river below us, the beautiful sky above, shut in from the outside world by the grand old mountains and rocky walls, sometimes rising from the water's edge to a perpendicular height of several hundred feet, and robed in nature's loveliest vestments, mosses, ferns, waving feathery grasses, trailing vines and flowering shrubs. It seemed to us as though earth could furnish nothing more beautiful, and one of the last of these passes that we went through just before reaching Linchan, the finest of all, we all agreed should be called the "Ne Plus Ultra Pass." It was a real pleasure, as well as a surprise to us, to find such magnificent scenery in China.

We were also very much pleased to find that, contrary to our expectations, the people along the way were able to understand us very well; even as far away from Canton as Linchau, we could talk to them without difficulty. We spent the Sabbath at Linchan, anchored some two miles below the city. We did not think it would be wise or best for us to go up to the city, as they are as yet so entirely unused to foreigners. My brother

went alone and distributed books and preached. We did not leave the boat, but a number of women came to see us; and as our boat was large enough for fifteen or twenty women to come in at once, we thus had several meetings with them in the course of the day. For more than six hours there were some of them with us all the time, and we thus talked with about eighty persons.

Several of them told us they would be very glad if we would come up there and open schools, but I presume if it were attempted at present, it would at once awaken opposition. We had expected to find the people rather unkind, but in this were agreeably surprised, as they usually seemed quite friendly. The country is not nearly as thickly settled as near Canton, and it was a real relief to be where it seemed as though there were plenty of fresh air for all to breathe.

It is oppressive sometimes to see and hear the countless multitudes about us here in Canton; and it is distressing to think how few of them know, or are likely ever to know or care to find, the Way of Life. The mission work that is being done seems so little in comparison, if we forget for a moment in whose strength we are working. But there is always light above, no matter how thick the darkness around us.

CHINA.—Ningpo.

MRS. MORRISON.

OUR Monday afternoon prayer-meetings have been delightful lately. Last time there was news from Hankow, up the Yang-tse, of a refreshing among the missionaries and a stirring among the natives which was truly wonderful to hear.

Mr. John Mateer wrote from there, that he preached on the descent of the Holy Ghost from Acts ii. 8, with great fervor, and that just before it he had been enabled to offer the true prayer of faith that the natives might feel the power of the Holy Ghost. Then he proposed a week of special meetings for prayer among the natives for the gift of the Holy Spirit, and they agreed to it with delight. They saw in those meetings what we in this part

of China have never seen, a room full of native Christians sobbing and confessing their sins before God. Surely God can move even the apathetic Chinaman, and it seems to depend much upon the degree of our faith.

Mr. Muirhead is a dear, gray-haired Scotch missionary, who has been laboring in Shanghai twenty years. He says in all these years, he has only seen *drops* of mercy; he longs to see *showers*. Oh, how fervent he is in prayer! His whole heart seems ready to burst with warm desire for the outpouring of God's Spirit.

CHINA.—Chefoo.

MISS M. L. SELLERS.

. . . I AM visiting Mrs. Nevius. My "lines have fallen in pleasant places," and although she is now suffering from severe cold, yet we manage to have many pleasant visits. It is wonderful, the manner in which her work goes on by means of her well-trained school girls. Yesterday I went into her industrial class, and saw one picture which I wish I could paint for you: a dark-faced, heathen woman busy sewing; by her side, on the bench, little Emily, one of Mrs. N.'s pupils, about nine or ten years old, with book before her, busy telling the "old, old, story," and talking to her of Jesus. She was asking questions, and teaching with the quiet dignity of thirty years' experience. I had just one thought, "Out of the mouth of babes and sucklings," with the prayer, "Dear Jesus, give me wisdom in training many such teachers!"

SYRIA.—Sidon.

MRS. W. W. EDDY.

HERE we are again in our old home in this old city. Here we have been for a week.

The twenty-fourth anniversary of our wedding-day we celebrated by commencing life anew in our Syrian home. The next day, which was, we suppose, Thanksgiving with you, was indeed a day of joy and gladness, if not of feasting, with us. The voice of thanksgiving was heard in our habitation.

The Sabbath was to us a day to be remembered. With a little band of those who profess Christ, we sat down at the table of the Lord, and renewed our vows of consecration and of service to our Master. We have been warmly welcomed back by our associates and native friends. We enter upon our work again with hope and courage.

Our visit home has done us good, great good, in many ways. We know now what we did not know before, how many hearts beat in sympathy with us, how many prayers are daily ascending that a blessing may rest upon the seed sown in weakness.

Hereafter, whatever we may have been before, we will not be, God helping us, one of the "downeast missionaries." This reminds me that the November number of *Woman's Work* came to-day. Eagerly I took it, tore off the wrapper, and looked over its pages with the same desire as over those of the letters that came by the same mail. I love that magazine.

But I must tell you of something that will, I think, rejoice your heart and the hearts of many others. We hope the final word has been given us this afternoon, and the house we desire and have desired for our school is *ours*. The owner has consented to sell on the terms long since offered him. Now we shall want the $500 to refit, as soon as raised.

We have assumed the $500 for refitting the school building, and hope the contributions for this object will be sent in at as early a date as possible.

INDIA.—Ratnagiri.

MRS. WILLIAM BARKER.

. . . POVERTY meets us wherever we go. In the town we see groups of ragged children with uncombed hair, and faces that look as if water would be a luxury to them. When we go into their houses we find nothing but bare mud walls, with perhaps a bit of carpet or a mat that serves for a bed. Some do not have even so much as this, but sleep with a few yards of cloth wrapped about them on the mud floor.

On the roads we meet men and women carrying loads of wood or grass on their heads, for which they receive a few *pice*. Sometimes they come from villages seven or eight miles away, and for their day's labor and load do not receive more than eight or nine cents. Their food is very poor too I have often seen men who had carried loads on their heads five or six miles, sit down and eat for their dinner a green cucumber, without salt, and a piece of bread made of the coarsest kind of meal. Their bread is not made as ours is, but is mixed with water, then baked on a flat iron dish. Rice is one of their principal articles of food, but some are too poor to get much of that. Milk is a luxury that many cannot indulge in very often.

But all are not so poor, and when the time comes, as we hope it soon will, in which the gold and silver shall be given to the Lord, there will be a rich harvest here too, for many of the Brahmins are very wealthy and have their women and children laden with ornaments. I called on Mrs. Modak, wife of the head master of the high school, a few days ago, and while there she showed me some of her jewelry, and told me the cost. A nose ring, 150 rupees; a pair of ear rings, 550 rupees; another smaller pair, 80 rupees; a necklace, 300 rupees; four smaller necklaces, altogether about 800 rupees; four gold bracelets, each worth 20 rupees. She had on each arm ten or twelve bracelets, so that altogether she must have had on her person 2000 rupees or $1000 worth, and others have even more than she.

We need a room for a preaching place and for a girls' school, and if we could have a house of our own, it would save us some trouble and be less expensive to the mission.

Last week I went to four houses, and also saw several women on the street. They all seem willing to send their children, so I hope when the rains are over we shall have a good school. We have had very heavy rains this season, which makes it difficult to go out. Just think of having five and six inches fall in twenty-four hours, which we have often had this year! One night we had seven inches between eight o'clock in the evening and six in the morning.

We have one advantage here, the ground is so hard and the place so rocky that the water runs off, and we can go for a walk half an hour after the heaviest showers. I can run down to the jail between showers, and always find the women ready to receive me. The last time I was there three of the women joined in the singing of a hymn—one that we have sung very often, and which pleases them very much. I am trying to get them to repeat the Lord's Prayer, but they seem afraid to begin.

When the rain is over, I want to visit more places in town and see if I cannot get the women to meet and learn to sew.

Mrs. Modak has learned to knit little socks for her children, and now she is learning how to make a little cap. She comes up to see me when I cannot go to see her. She and a woman from Ambashate are the only Brahmin women who have visited me yet, but they are all glad to have me visit them.

I should be glad to get letters very often from you or any one else who will write to me; and if you will write and ask me questions about anything you would like to know, it would help me to write, for I think after we have been here a few years, things become old to us, and we forget that they would be interesting to any one else.

INDIA.—Woodstock.

REV. D. HERRON.

. . . WHEN our drafts on your goodness become too great, you must tell us. For the present you will see that we are disposed to avail ourselves of the privileges which you have kindly granted. The enclosed list of things we greatly stand in need of.

If any of the ladies, who understand these matters, would make a selection of the articles, I should prefer to leave it to their judgment. I merely mention them as a guide. I forgot to ask for a few materials necessary for crayon drawing, as well as some simple white casts for studies and grouping.

Spelling-books, writing-books (a series), ½ doz. Davies' Algebra (elementary), ½ doz. books on Botany (elementary), some books

on composition. A supply of drawing materials, patterns for pencil, crayon and water colors, sepia, or India ink. A present of hand work from American friends would be most acceptable, as such copies are the best for students. A supply of drawing and water color paper, the former mostly tinted, ½ doz. cakes Chinese white, 1 doz. cakes sepia, and half the quantity of India ink. 2 doz. paint brushes, with handles. Mounting board, a good supply. Drawing pencils, 2 doz. each, HB, BB, BBB. The whole of a "New Series of first class drawing copies," two pence the book, London, J. Cooke & Sons. Lessons in water colors. A series of Studies and Sketches from Nature, by R. P. Leitch, Part VI. Lessons on Trees in water colors, from drawings made for the work, by B. McKenan, Part VII., printed and published by W. Dufour, 17 G. George Street, London, England.

A stock of wools, needles of all kinds, pins, sewing cotton, embroidery silks, card board, crochet and knitting needles, &c., would be most acceptable to keep on hand for the children's use. A piece of white long cloth would also be convenient. Samples of pretty fancy work would also be gratefully received, as it is considered an accomplishment for girls to be skillful in these matters.

Half dozen boxes chalk crayons for map drawing. A few dozen rubber head pencils. Some small scissors, penknives and emery balls, for fitting up work baskets as prizes for learning to sew well. Tatting shuttles, crochet needles, knitting needles, coarse, and knitting cotton, not fine.

INDIA.—Saharanpur.

MRS. WM. CALDERWOOD.

. . . IN my last letter to your Society, I wrote how much our schools for Mohammedan women and girls have increased, and also that among the inhabitants of Saharanpur it is becoming more and more fashionable to educate their daughters. I believe I also wrote to you that our twelve girls' schools, in which about three hundred girls attend, are scattered all over the city; and

that these are for the wives and daughters of Mohammedans. As you probably know, they worship only the Creator, no idols, but they contemptuously reject the Saviour of the world. A zealous Mohammedan, or a real devotee of the Koran, would never utter the name of Jesus, and if any one did so in his presence he would show displeasure.

It has been for years a wonder to English ladies visiting our schools that fanatic Mohammedans, like those at Saharanpur, allow their daughters to read the Bible, learn the catechism and hymns. Here I would like to say, that we who are privileged to visit the darkened homes of the imprisoned wives of these benighted votaries of Islam, as well as you who aid the work by your prayers and means, sympathy and zeal, should not shrink back from trials and disappointments. Several *maulvies*, or Mohammedan priests, commenced about four months ago to interfere in our work as much as they dared.

In several *mahallas*, or wards, as you in America call them, these religious leaders addressed the people against our schools, stating in regular discourses their dangerous tendency and their bad effect upon the Mohammedan religion. I quite expected that they would advise the fathers whose daughters study in our schools to take their children at once out of them; but strange to say, they did not do so, but only advised, indeed commanded them to be very careful that their children should not learn the doctrines of the Christian religion. They gave a positive command to the parents to order their daughters never for a single time to utter the name of Jesus, but to omit it whenever it occurred in their lessons. They probably do not fully realize that no child can attend our schools a single day, without learning more or less about our religion. They also tried to influence our teachers, who are Mohammedan widows trained in our schools, and who had worked for years with us, to give their employment up, and told them that eternal punishment would follow their disobedience, and that they would be at once excluded from Mohammedan fellowship.

One only of the teachers tried to have her scholars obey the command of their Mohammedan priest. I at once dismissed her,

and have had but little trouble since. I felt assured that I could do nothing better than treat the difficulty in a quiet but firm manner, and therefore told all the teachers that whoever could not read the holy writings as they are written, should not work with us, and that all parents who did not wish their daughters to use the name of Jesus, might withdraw them from the schools. I do not know of any of the scholars having been taken out of the schools, but it is certain that we have not been able to rent houses for new schools as easily as formerly. I trust these difficulties will be soon removed, and that Jesus Himself will help on His own cause.

My dear friends, do not forget to pray earnestly for your portion of His work in the Indian field. Has the Master not blessed the work among the daughters of Mohammedans in this station already? The first year you supported with money and prayers the work here, we had only four girls' schools. During the second year the number increased to seven; and this, your third year, we have twelve. You surely cannot feel that all has been in vain, nor should you or I feel discouraged; may I not rely on even more prayers from you? Pray earnestly that the Holy Spirit may enter the hearts of the hundreds of girls who read the Gospels in your schools here. We are this week taking part in daily evangelistic meetings like Mr. Moody's. They are solemn and well attended. . . .

OUR MISSION SCHOOL IN TOKIO, JAPAN.

For four years this school has been *ours*. God has blessed it from the start, and many of its pupils have learned of Jesus and loved Him, and gone to their homes to lead parents, brothers and sisters to "Him who is the way, the truth, and the life."

Mrs. Carrothers, its faithful teacher, has also been mother and nurse, for this is a boarding as well as day school. It began with ten girls; at its second opening year it had fifteen, twenty at its third year, and thirty-five at its fourth. The school is held in the house of Mrs. Carrothers, and as English and Japanese are both

taught, it is needful to have two departments. Every room in the house but the bedroom of Mr. and Mrs. C. has been filled by the school.

The present quarters are too small, and the care is too great for its faithful friend and teacher. A lot adjoining the school has been secured by the mission, and the Board in New York approve the purchase. We have assumed the raising of the needful one thousand dollars to pay for this lot, also means to erect a building on it. We ask, for the *first* time, for money for a school in Japan. Who will help to buy this lot? Let every one who can, send something, being careful not to take the sum sent from their regular contributions. We want this money to be *extra*, and above what would otherwise be sent by our co-workers for specific work. Let little rills flow into our treasury, as they did for Woodstock and Sidon schools, until a stream is formed, which shall carry blessing to many in Japan. God is wonderfully preparing that people to accept Christianity, and a training school for the women and daughters of that land will be a mighty power in aiding this result.

Extracts from Mrs. Carrothers' letters will show the plan and success of the school and the need of the lot.

"At any moment I can work, so that almost any number of pupils can be brought into the school when we have accommodations and sufficient help. I hope we shall have a winter of holy, blessed work. Most of the elder girls are members of the church, and we hope that others will soon come out and profess their faith in Christ. I feel that God will bless this school, and I thank Him for His goodness to me. I look to your Society, grateful for your ready sympathy, help and encouragement during these years of trial. This is *your* school. I am teacher of these dear ones gathered in here, and we will work together for it. The mission here have given you the work of raising funds for the lot and buildings.

"One girl has applied to us who wants especially to study the Bible, so that she may carry it to her own countrymen in the province of Zechno. You do not know what an opening is before us. Our school is changing its character, and is fast becoming

what a mission school should be. Oh, that God would give us grace and strength!

"Thirza, the pupil who has been sick, is better, and seems drawn closer to me by her illness. Often during the past week I have seen her with her little Bible.

"You can scarcely know the constant watching these girls require. The teacher needs to be with them all the time, to watch them in their plays and direct them in everything. Their faults are less apparent, perhaps, but deeper than the faults of children at home. It would shock you to know the forms of sin with which the smallest child is acquainted, and to hear the language which the little ones use in their plays and their songs. The children's books have nothing in them to lead the child to truth and purity, but are full of tales of ghosts, monsters and demons, so that children are easily terrified into obedience by their parents and nurses. The work grows in interest and importance. Many little ones remain from morning to night, who do not stay all night. Native help in teaching has increased the cost this year. The boarding pupils help in the care of the house."

Pupils pay in whole or in part, and scholarships make up the amount needed for the expenses of the school.

Mrs. Hepburn writes: "Let me urge you to strengthen Mrs. Carrothers' hands by your prayers and sympathies, and grant her request in regard to the purchase of the lot."

THERE is no more hopeful field for work among women and children than Japan. A correspondent of the *Missionary News* says: "There is one feature in the social life of the Japanese which would strike the least observant, and it seems all the more marked to me after being six years in China—I mean the accessibility of the women. Dr. Lightfoot has remarked on the prominent place occupied by the women of the Philippian church, and attributes much of St. Paul's success in the first churches he established in Europe to the superior social position which the women in those parts held over their sisters in Asia Minor. I hope and pray that we may have a similar experience in Japan."

At Home.

DEAR WOMAN'S WORK:—You have asked us for suggestions as to new methods of raising money, &c. That request has kept my thinking cap on much of the time since then. What is it that we women of the Presbyterian Church are called to do in the way of carrying on the work of foreign missions? Are we to search about for some secret spring, that, yielding to our touch, shall open the pockets of the ungodly and set aflow a stream of money that will fill the treasury of our Board? Shall we seek by ingenious devices to entice those who neither love the Lord nor care for His work into giving us of their means unwillingly? The Lord could carry on His work with money gathered in that way, but it would have no reflex influence for good upon ourselves, and I do not believe that is what He would have us do. What then? Many of us have fathers or husbands who are not fully in accord with us in our love for this work, and might object to having us dip as deeply into their pocketbooks as we would like. Most of us are busy, overtaxed mothers and housekeepers, who, like Prof. Agassiz, "have not time to make money." What, then, are we to do?

I think the nameless sister whose record is in the October magazine has struck the key-note. It is by the conscientious savings, small and large, of each one of us, rich or poor, that the work is to be accomplished. Let us each get a little savings bank at once and begin our hoard. If we carry this principle out in the fear of the Lord, constantly asking Him what we shall do, and heeding His voice in reply, we shall be astonished at the result.

I know a lady of small income who last year gave somewhere between fifty and one hundred dollars to the cause of foreign missions, besides proportionate gifts to the other benevolent agencies of the church. In order to do this, she had to practice economy in expenses for the table and for dress. She had to make one best

suit, with slight variations, do duty the year round, but did it hurt her much to hear of people saying, "Mrs. A. always wears black alpaca," if she could at the same time hear the dear Saviour say, "Well done?"

She had to spend many an hour patching and darning, that to her cultivated literary taste could have been much more agreeably employed; but does the book exist whose pages could afford her such rare delight as the smiles her Father gave her whilst she plied her needle at this homely work?

Shall we go and do likewise? If so, where shall we begin? We must each one for herself ask that question of the Lord, and accept His answer. He is not a "hard Master." He does "give us all things richly to enjoy," yet He does also call us to "come out from the world, and be separate," "to deny ourselves and take up our cross and follow Him," to be a "peculiar people." What does it mean?

I need not go into details. Each one can do that for herself. But in general, I think we need to take several steps backward toward the simplicity that characterized the style in which our forefathers lived. I am confident our physical and spiritual health would both be greatly benefited by the change, and with the money we could thus save, we should have a double gain.

I know how much easier it is to be "like other people," and how trying it is to one finely organized and sensitive to be remarked as "singular;" but if we offer unto the Lord that which costs us something, there is "richness in His compensations."

Now, dear Christian sisters, let us begin at once, and with a will, so that our dear Lord may say of each of us, "She hath done what she could."

One who wishes to be in character as she is already in name,

ONE OF THE MARYS.

BLANKS for reports will soon be sent to the Secretaries of Auxiliary Societies. They will please fill them and return by the first of April at the latest.

REALITY.

By Frances Ridley Havergal.

"Father, we know the *reality* of Jesus Christ!" Words used by a working man in prayer, October 15, 1875. At another prayer meeting on the same day, a young Christian who had been witnessing for this "reality" among those who called religion a "phantom and a sham," prayed earnestly, "Lord Jesus, let Thy dear servant (F. R. H.) write for us what Thou art, Thou living, bright reality!" And urging his plea with increasing vehemence he added, "And let her do it this *very night!*" That "very night" these verses were flashed into my mind; while he was "yet speaking," four hundred miles away, they were written and *dated*. Does not this show the "reality" of prayer?

Reality, reality,
Lord Jesus Christ, Thou art to me!
From the spectral mists and driving clouds,
From the shifting shadows and phantom crowds,
From unreal words and unreal lives,
Where truth with falsehood feebly strives,
From the passings away, the chance and change,
Flickerings, vanishings, swift and strange,
I turn to my glorious rest on Thee,
Who art the grand Reality.

Reality in greatest need,
Lord Jesus Christ, Thou art indeed!
Is the pilot real who alone can guide
The drifting ship through the midnight tide?
Is the life-boat real as it nears the wreck,
And the saved ones leap from the parting deck?
Is the haven real where the barque may flee
From the autumn gales of the wild North Sea?
Reality indeed art Thou,
My Pilot, Life-boat, Haven now.

Reality, reality,
In brightest days art Thou to me.
Thou art the sunshine of my mirth,
Thou art the heaven above my earth;
The spring of the love of all my heart,
And the fountain of my song Thou art;
For dearer than the dearest now,
And better than the best art Thou,
Beloved Lord, in whom I see
Joy-giving, glad reality.

Reality, reality,
Lord Jesus, Thou hast been to me.
When I thought the dream of life was past,
And "the Master's home-call" come at last,
When I thought I only had to wait
A little while at the Golden Gate,
Only another day or two,
Till Thou Thyself should'st bear me through,
How real Thy presence was to me!
How precious Thy reality!

Reality, reality,
Lord Jesus Christ, Thou art to me,
Thy name is sweeter than songs of old,
Thy words are better than "most fine gold,"
Thy deeds are greater than hero-glory,
Thy life is grander than poet-story;
But Thou, Thyself, for aye the same,
Art more than words, and life, and name;
Thyself Thou hast revealed to me,
In glorious reality.

Reality, reality,
Lord Jesus Christ, is crowned in Thee.
In Thee is every type fulfilled,
In Thee is every yearning stilled
For perfect beauty, truth, and love;
For Thou art always far above
The grandest glimpse of our ideal,
Yet more and more we know Thee real,
And marvel more and more to see
Thine infinite reality.

Reality, reality,
Of grace and glory dwells in Thee.
How real Thy mercy and Thy might!
How real Thy love, how real Thy light!
How real Thy truth and faithfulness!
How real Thy blessing when Thou dost bless!
How real Thy coming to dwell within!
How real the triumphs Thou dost win!
Does not the loving and glowing heart
Leap up to own how real Thou art!

Reality, reality!
Such let our adoration be!
Father, we bless Thee with heart and voice
For the wondrous grace of Thy sovereign choice,
That patiently, gently, sought us out
In the far-off land of death and doubt,
That drew us to Christ by the Spirit's might,
That opened our eyes to see the light
That arose in strange reality
From the darkness that fell on Calvary.

Reality, reality,
Lord Jesus Christ, Thou art to me!
My glorious King, my Lord, my God,
Life is too short for half the laud,
For half the debt of praise I owe,
For this blest knowledge, that "I know
The reality of Jesus Christ!"
Unmeasured blessing, gift unpriced!
Will I not praise Thee when I see,
In the long noon of eternity,
Unveiled, Thy "bright reality!"

NEW MISSIONARIES.

Miss Miriam E. Leason, of Harrisville, Pa., has been appointed by the Board to labor in Mexico, with Miss Ellen P. Allen, who is well known to our readers through her letters. She sailed Jan. 1st with the U. S. Minister, Hon. Mr. Foster, and his wife for her new home and work.

Mrs. Dr. Carrow, who has just gone with her husband to Canton, China, has also been taken upon our list of missionaries. Dr. Carrow is to assist Dr. Kerr in the Canton Hospital, and Mrs Carrow will probably take up the work in the schools, which are so full of interest and hope to us, and to those directly engaged in them.

As our workers abroad increase in numbers, we entreat *all* our readers to realize with us the growing responsibilities involved therein, and to join their prayers to ours, that we and they may be enabled to meet them all, strong in the strength of Him whose we are and whom we serve.

A HALLOWED PLACE.

MRS. HARRIET NEWELL BEAUMONT.

"Loving parents breathed the name of the sainted Harriet Newell over a little one, the man of God sealed for her that name, in the name of the Holy Trinity; then Jesus' voice was heard calling her by name, and so, dear friend, thy name is written in the Lamb's book of life, the holiest place in the universe."

Thus wrote Fidelia Fiske, in my Autograph book, while at Mt. Holyoke Seminary.

A few weeks since it was my pleasure to be again within those sacred walls of hallowed memory; to look upon the pictured face of Mary Lyon, and on either side the dear faces of Fidelia Fiske and Catharine Hopkins, whose words of wisdom and counsel, and daily walk with the Master, have been a continual inspiration to many of us, who witnessed their lives and listened to their words. Although dead, they yet speak through us and by us, while they are rejoicing in Christ's love and in His presence forever. They delighted in Him on earth, and sought to show others, by their life and words, how to enjoy Him and His service, and now they realize the glorious reward of their obedience of love.

These and many other thoughts filled my heart as I sat in the Seminary Hall, listening to the first morning's devotions, and the instruction on "Trust," to those about to begin a new routine of study, preparatory to their life-work. Surely the mantle of Mary Lyon has fallen on those who follow after. I often ask myself, why do those seeking for teachers, principals, and missionaries, send so often to this Seminary for what they desire? Why have fifteen gone last year as teachers to foreign fields, who have graduated at this school? Because it is truly missionary in its spirit and teachings. The very buildings were erected for this purpose, and consecrated to this end—the result of prayer and great self-sacrifice. The teachers have been and are devoted to the object of fitting women for their life-work as laborers in the church of Christ, and the standard which is set is even that of likeness to Christ, "who came not to be ministered unto, but to minister;"

in other words, to live for others, not for self; and many, if not all, eateh the enthusiasm of self-denial, self-devotion, self-eulture, all for the sake of the dear Lord, and the souls He died to redeem. Very few ever go from that holy plaee without deeided views of duty, and without feeling the *motive* power of life to be love to God and love for our fellow men. The greater the need, the greater the darkness—the more need of Christ, the truth, the life, the light of the world.

As we sat by the tomb of Mary Lyon, we reiterated the wish that every young lady of our land eould spend at least one year, if not more, at this plaee, where prayer is so continually made, where *prayer is answered* in the outpouring of the Spirit, in the eonversion of souls, and in the conseeration and sanetifieation of believers. Then we should not laek for money or interest in the great missionary eause; for the influenee of woman is a felt if not an acknowledged power, in this, and every other good work.

A MISSIONARY'S REQUEST.

Dear Friends who Write Overland Letters:—Please do not think that it is a fault-finding spirit whieh prompts me to beg you, in behalf of your missionary sisters, to write your letters on tolerably thiek paper, in a elear, bold handwriting, and with good blaek ink. I suppose you are aware that our Ameriean ladies (not so the English) write generally too small a hand. When you consider how elosely also some letters are written (in order to put a great deal into a small eompass), and that these letters often have to be read in darkened rooms during the hot weather, you may imagine it is rather a strain on the eyesight. Do not spoil the real pleasure of reeeiving home letters by making a diffieulty of the pleasure. Having had this experienee myself several times, and having heard other ladies speak of it, I venture to make these suggestions to you

Hoping you will reeeive them kindly, and that you will often remember your friends in foreign lands, believe me,

Yours affeetionately, A.

In a history of the Foochow Methodist Episcopal Mission, published in the *Heathen Woman's Friend* for January, occur these words, which should "encourage every Christian worker, as well as missionary societies which like to have speedy returns for the money expended:"

"The first ten years of the mission were, apparently, years of unrequited toil. Not a single convert was brought in. Still the faith of the workers failed not. They never doubted their commission to this field, and that there was a work to do here; so they, though few in number, worked on, leaving results to God. How comparatively easy it is to sow the seed when we see it falling upon good ground, and are permitted to gather in the harvest! But this sowing and waiting—how hard it is! The motto of our mission might well be, 'Work, trust and wait.'"

We are glad to know that our Methodist sisters have under appointment another medical missionary for India,—Miss L. H. Green, M.D., a graduate of the Woman's Medical College, Philadelphia.

NEW AUXILIARIES AND BANDS.

AUXILIARIES.

Batavia, N. Y.
Chesterville, Ohio.
Kirkwood, Ohio (1st Ch.).
Logan, Ohio.
New Concord, Ohio.
Norwich, Ohio.
Unity, Pa.
Washington, N. J., 1st Mansfield Ch.

BANDS.

Bristol, Pa., Sabbath-school Band.
Jersey City, 1st Ch., The Spinners.
Martinsburg, Ohio, Little Gleaners.
Paterson, N. J., Children of the King.
Rochester, Pa., S. S. Bridgewater Ch.
West Middlesex, Pa., Earnest Workers.

NEW LIFE MEMBERS.

Bowden, Miss Hattie
Dickey, Rev. Charles, D.D.
Fisk, Miss Mary H.
Green, Mrs. Caleb S.
Hall, Rev. John, D.D.
Hall, Miss Mary Anna
Hollyday, Mrs. R. H.
Howell, Mrs. Sarah B.
Humes, Miss Mira
Leonard, Miss Mary E.
Randall, Mrs. Charles H.
Scranton, Miss Ellen H.
Van Osdall, Hattie Maria

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Dec. 1, 1875.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE. — Brown Memorial Bible Class Band, for church, Jedaida, Syria, . $100 00

BLAIRSVILLE. — Greensburg Aux., support Industrial School, Ningpo, . . . 50 00

CHESTER.—Brandywine Manor, Aux., sup. Miss'y, Lodiana, $14; Coatesville Aux., sup. child, India, $30; Waynesburg Aux., sup. Miss'y, Lodiana, $100; West Chester Aux., sup. Miss'y, Syria, $200, . . 344 00

CHILLICOTHE.—Bloomingburg Aux., sup. Kokala, Mynpuric, ... 45 00

CINCINNATI.—Delhi, Labarce Band, for work in Persia, $10 80; Mt. Auburn Aux., qr. pay't sup. Miss'y, Tuugchow, $112 50, . . . 123 30

CLEVELAND.—Aux. 1st. Ch., sup. Miss'y, Brazil, $121 55; S. S., 1st Ch., sup. Nat. Teacher, Rio Claro, $50; Aux., 2d Ch., sup. Miss'y, Ningpo, $115; Mem. Ch., sup. Nat. Teacher, Furrukhabad, $50; Mem. Ch. S. S., for Rev. G. Akle, Ghurzooz, Syria, $5 68, *special*; Hudson Aux., sup. Miss'y, Brazil, $6 14 . . . 348 37

HOLSTON.—Oakland Aux., . 13 07

HUDSON. — Washingtonville Aux., ... 62 84

INDIANAPOLIS.—2d Ch. Aux., qr. pay't, sup. Miss'y, Syria, 125 00

JERSEY CITY. — Hobokeu Aux., sup. Nat. Teacher, Sidon, Syria, . . . 50 00

KITTANNING.—Apollo Aux., $50; Brady Aux., $21; Elderton Aux., $9; Parker City Aux., $22 20; Saltsburg, Mrs. Taylor's class, add'l for Beirût Sem., $1; Union Aux., $15 50, . . 118 70

LACKAWANNA. — Towanda, Little Gleauers, sup. pupil Corisco, ... 30 00

LONG ISLAND.—Southampton Aux., of which $9 from Golden Rule Band, . . 73 25

MAHONING.—Middle Sandy Aux., sup. Miss'y, Bogota, $12; Warren Aux., support Miss'y, Bogota, $20, . . 32 00

MARION.—York Aux., for Sidon Seminary, . . . 3 40

NEW ALBANY.—New Albany Aux., sup. Miss'y, Yedo, . 143 92

NEWARK.—Westminster Ch., Miss Beach's S. S. class, support new school under Miss M. Noyes, Canton, *special*, ... 55 00

NEW BRUNSWICK.—Flemington Aux., sup. Miss'y, Brazil, $155 05; Reaville Aux., sup. Miss'y, Brazil, $32; Trenton, 1st Ch. Aux., sup. Miss'y, Yokohama, $225; 4th Ch. Aux., sup. Miss'y, Allahabad, $128, . . 540 05

NEWCASTLE. — Newark, 1st Church Hope Band, support Scholarship No. 17, Kolapoor, ... 20 00

NEWTON.—Blairstown Aux., sup. Scholarship No. 17, Girls' Boarding School, Canton, $35; Oxford Ch., Acorn Band, for Rio Claro Building, $10, . . . 45 00

NORTHUMBERLAND.— Bloomsburg S. S., sup. Juliana, Allahabad, $48; Danville, Mahoning Aux., $95 . . 143 00

OTSEGO. — North Guilford Aux., ... 5 97

PHILADELPHIA.—Calvary Ch., Day Dawn Band, sup. Miss'y Sabathu, $25; Old Pine St. Ch., Workers for Jesus, qr. pay't sup. 2 Bible Readers, Mynpurie, $25; Buds of Promise, sup. Sarah, Gaboon, $30; Helping Hands, sup. Maggie, Gaboon, $30 ($85) . . . 110 00

PHILADELPHIA CENTRAL.— North Ch. S. S., No. 2, sup. Sarah Domingo, Dehra, and Esther Baboona, Persia, $22 50; Alexander Ch. Sheshadri Band, sup. Iniayat Ali, Furrukhabad, $55, ... 77 50

PHILADELPHIA NORTH. — Market sq. Ch., Germantown, Mrs. Cowan's class, sup. Phebe, orphan, Futtehgurh, $7 50; Frankfort Aux., sup. Nat. Teacher, Mynpurie, $26, . . . 33 50

PITTSBURGH AND ALLEGHANY COM.—Beulah Aux., sup. Miss'y, Kolapoor, $56 37; Bellefield Aux., sup. Miss'y, Woodstock, $60; sup. Mula, Mynpurie, $60; Buds of Promise, for scholarship, Mynpurie, $35 40 ($155 40); Alleghany, 2d Ch., Aux., sup. Miss'y, Kolapoor, $50; Shadyside Aux., support Miss'y, Futtegurh, $47; Lawreneeville Aux., sup. Miss'y, Woodstock, $65; Bakerstown Aux., sup. 2 Nat. Teachers, Mynpurie, $25; Pine Run Aux., for Mynpurie, $23 75; Wilkinsburg Aux., for 2 scholarships in Miss Allen's school, Mexico, $31; for school building, Petchaburi, $17 50 ($48 50), ... 471 02

ROCHESTER. — Sweden Aux., bal. for scholarship, Ningpo, 10 00

SYRACUSE.—Oswego Aux., 3 sch'ps, Sidon Orphanage, . 72 00

UTICA.—Oncida Aux., of which $25 from Miss Mary E. Leonard to con. herself a Life Member, . . . 50 00

WEST JERSEY.—Camden Aux., 2d Ch., for Donna Palmyra, 55 00

WESTMINSTER.—Marietta, Zenana Helpers, sup. Scholarship No. 21, Kolapoor, $15; Union Ch. Aux., sup. Nat. Teacher, Lahore, $30, . 45 00

WOOSTER.—Savannah Aux., sup. Mrs. Tsoi, Canton, $46; Wooster Aux., for Laos Bible, $10, . . . 56 00

ZANESVILLE.—Duncan's Fall's Aux., for work under Mrs. Crosotte, Tungchow, $9 80; Martinsburg, Little Gleaners, $10; Roseville Aux., $10; Zanesville 1st and Putnam Aux., sup. Miss'y, Tungchow, $76 66, . . 106 46

MISCELLANEOUS. — Chestnut Level, Pa., "From a little boy who loved to hear about missionaries before he died," $2 50; Cincinnati, O., Mrs. A. C. Kemper, $5; Miss Carrie J. Kemper, $1; Montreal, Canada, Canadian W. F. M. S., for scholarship, Beirût Sem., $85 50, for sup. Bible reader and school, Etawah, India, $91 32 ($176 82); Bellefonte, Pa., Mr. W. P. Humes, to con. Miss Mira Humes, L. M., $25; Norristown, Pa., Mrs. M. H Crawford to educate Emma Khairat, Dehra, $25; Ella Crawford Garrigues Fund, to sup. Ella Crawford, Dehra, $30; Kingston, Tenn., Mrs. Elise Brause, $5; "E.," for work in Persia, $2; Princeton, N. J., Rev. D. M. Halliday, $3 80; Orange, N. J., "C. C.," $1; Orange C. H., Va., Mrs. Anna G. Nason, "A Christmas Offering," $5; Tioga, Pa., Mrs. M. Baldwin, sup, orphan Yedo, $10; Mrs. J. R. Nicholas, percentage on sale of Fern Mottoes, for Bogota Mission, $27 20; Phila., Miss Tatem's school, for schools Mynpurie, $3 62; Glendale, O., Miss M. Vance, $2, . . 324 94

Total Receipts, Dec. 1875,	$3,883 29
Previously acknowledged,	23,141 34
Total Receipts from May 1, 1875, to Jan 1, 1876,	$27,024 63

Aux. Soc., 3d Ch., Chester, Pa., a box of rewards to Sidon Sem., value, $75.

Brown Mem. Bible Class Band, a box for Mrs. C. B. Newton's schools, Lahore, valued at $50.

Grace Chapel, Jenkintown, Pa., one to the Odanah Mission valued at $25.

MRS. J. M. FISHBURN, *Treasurer*,

PHILADELPHIA, January 1, 1876. 1334 Chestnut Street.

W. P. B. M.

Northwestern Department.

PERSIA.

Miss Mary Jewett.

Tabreez, September 21, 1875.

. . . As to the school in the Kalla (the Kalla is that portion of the city in which we live), I had no suitable person to assist me, and did not know where to find one. Esther's time was taken up with her household cares, and in visiting and receiving company. In this way I felt that if she improved her opportunities, she was doing her appropriate work. The prospect was that very few would come to school, and I could not give all my time to those few, so I thought it best to teach only half the day, thus giving my afternoons to other work. There were only five girls, viz.: Esyet, the daughter of Dea. Ishoo; Almast, an Armenian girl; Sarah, the daughter of Mullah Abdul Hassen, and two sisters, daughters of a Russian artist who resides here. The latter came to learn English. I taught these five from the last of November until the first of April. During this time I also taught a class of two young men, Musselmans, who came to learn English.

We took the Bible as a text-book, and many opportunities were offered for teaching them religious truth. I made a bargain with them that if I would give them a lesson every day (Saturdays excepted), they would come to meeting every Sabbath. They did so. Mr. Easton also gave them a Bible lesson occasionally. One of them is now in Oroomiah as medical student with Dr. Holmes. The other one, I am sorry to say, stole some money belonging to one of the servants, and so does not come any more. Mr. Easton had also an English student, an Armenian, a very bright and intelligent young man. The text-book they used was Pilgrim's Progress.

As a means of studying the Turkish for my own profit and pleasure I took up the Gospel of Mark with our Mirza, and went through it, translating from the English, and comparing with the Greek.

On December 8th Mr. Easton left home for a missionary tour to Oroomiah, Soutchboulakli and Maragha, and did not return until the 15th of January. After his return, he did not think it best to resume the English Sabbath morning services. Instead thereof, we commenced a Bible class in Armenian, and this has been kept up ever since. Very few attend, but we hope this exercise is profitable to these few, and that the numbers will eventually increase. . . . On Sabbath, the 11th of April, the sacrament was administered. Dr. Holmes and wife and Miss Dean from Oroomiah were with us. We were sorry to lose Miss Dean from our Mission, but her failing health necessitating her return to America, was one of the mysterious providences, the wherefore we know not here, but shall know hereafter. On the 16th, Mr. Easton, accompanied by Miss Dean, left Tabreez for Tiflis.

A day or two after, Dr. Holmes was suddenly and hastily called back to Oroomiah on account of sickness there. Mrs. Easton and I were again alone and neither of us well. Dr. Holmes insisted that we should go to Oroomiah and spend the summer, as we needed change and rest. We finally concluded to go, and on the 18th of May started on our journey. We intended to remain there but one month, but for weighty reasons our stay was prolonged until the 12th of August. While there I did not try to study or do any work of any consequence. Mrs. Cochran's energetic spirit got me out to a number of villages, she going with me, so that we went nearly every Sabbath while I was there. In this way I was enabled to talk to over 300 women in all, during my summer's vacation, most of them Musselmans. On our return we met Mr. Easton at Taswitch, where we spent the Sabbath. At the meeting there, there were present between 30 and 40 persons, most of them Musselman women. At Ali Shah, a place this side of Taswitch, where we spent the most of one day, I went into the town, and had a very attentive company of 15 women, Musselmans. After our return, before we had got fairly rested from the

journey, we began to move, and are now settled in our new home. . . . We are making preparations for Annual Meeting again, which is to take place here the 18th of October, instead of Teheran as intended.

Evening September 22d.—This afternoon I went to Lalawa to visit the school there. It has struggled along in the midst of much opposition and suspicion and many drawbacks. When we commenced, Mariam's reading was only a pretence of reading, and she did not know how to teach the little she did know, but she tried. She has come to me once and sometimes twice a week for a lesson, and I have tried to tell her how to teach. She has improved very much, and is still in the way of improvement. The number of girls during the winter varied until it finally settled down at five. And thus it continued until after my return this summer, when the number suddenly went up to eighteen. It has now decreased to eleven. I have had great difficulty to induce them to buy books; they wanted me to give them to them. I told them if I gave them tuition free, they must buy their own books. I finally agreed to let them have a book for a pair of stockings. In this way I have sold seven books. They learn extremely slowly. It is the day of small things, and not to be despised.

INDIA.

Mrs. Kelso.

Rawal Pindi, June 4, 1875.

. . . For more than a month past I have not been to visit the women in the city, owing to my illness, but Bessie, the Bible woman, goes regularly every afternoon. She finds during the summer that the women are more accessible in the early part of the evening before they begin cooking the evening meal; during the morning she can scarcely get any listeners, for the Hindu women and girls make a practice of going to the river to bathe and wash their clothes, then on their return to their homes they have to cook for their husbands. In winter time we go during the day, and almost always draw a crowd around us of old women, young mothers with their daughters, crying babies and dirty boys,

and sometimes men. We generally begin by asking about their children, and manifesting some interest in their spinning and embroidery, and then Bessie reads one of the Parables, or some other striking passages from the Testament. We then explain the meaning and show them Bible pictures, and as a *finale* sing hymns, some translations such as "Whither Pilgrims," "Joyfully, joyfully," and the rest, hymns set to native tunes. The latter always attract crowds, and many a withered old face is seen to beam with delight, and many a woman has tried to follow us as we sang; at such times I have wished much that I had an harmonium with me. Some of the women are most interesting creatures, but nearly all very dirty, I am sorry to say, and all profusely adorned with jewels. The love of jewelry is strongly developed in the women here, and I have been told that in order to gratify their vanity, they would starve themselves. They constantly ask me why I dress so plainly, and why I do not wear jewelry as they do.

. . . Miss Woodside and I went to see one of these women not long ago; she is exceedingly bright, reads and writes *Gurmukhi* nicely, and keeps her person and her house *beautifully* clean. I was amazed to see the cleanliness of the house, for I have been to some of the most influential families here, and found things in sublime confusion and very dirty; but here lives "Niháli" alone, despised and excluded from her husband's home because she has no children! We sat on her clean bed and talked to her about the love of Christ, gave her some tracts, and came away after admiring her embroidery in silk on the coarse homespun cloth called *ghárá*, that they wear here, her fine spinning, and her clean yard, in which are a couple of mulberry and apricot trees. I have often been to her mother-in-law's house, where two good-for-nothing sons and their wives live with their mother. She is the widow of a Sikh *padre* or teacher, and at one time was very wealthy, as they had grants of land, but Niháli's worthless husband has wasted her living. I once showed the mother pictures of the Prodigal Son in want and returning home to his father; she burst out crying, and said, "That is my younger son!" . . .

Another interesting woman, who invited us to visit her, listens very attentively as Bessie reads to her. She is bright and pretty, and always dresses well; her house too is, for a native house, a model of neatness. Noticing her sad expression one day, I said to her, "Parbati, why do you look so sad?" "I have no children," she replied, "and my husband talks of putting me away and marrying another woman." I asked if he was unkind. "No," she said, "he does not stint me, as you see, in clothes or jewels, but still he seems to be grieving over the matter, and I," she said, "have become gray from fretting." She uncovered her head, and I saw that her hair had become prematurely gray. . . . From these feebly-written accounts, you will see that these women are very much like ourselves, only they are sitting in darkness. May God speedily shake the dry bones of Pindi city, and may His word that has for many years been preached to the men, and for two years steadily to the women, bring forth fruit to His honor and glory! Pray for Bessie that her heart may be entirely given up to the Lord Jesus—and mine too. . . .

JAPAN.

Mrs. C. Carrothers.

Yedo, October 16, 1875.

. . . I have now some definite work to place before you. My friends are so many of them in the West and Northwest, that now when this thing presses itself so upon me, my mind turns naturally in that direction, and I want you to do something for our girls' school in Japan. I think that you will find a ready response to any call which you would make. I would especially mention the ladies of ——, who have so generously aided me before in my efforts to establish a school here. Now that the little school has grown, and its growing need calls for larger buildings, I trust they will still give. We want to buy a lot and put up a building at a cost of at least $5000, perhaps a little more. We need it soon; we have no time to spare in our work here. We must go in and possess the land, or the enemy will be too strong for us.

Home Work.

CENTENNIAL.

THE Centennial year is inaugurated. The Annual Meeting of our Board is near at hand. There is one thing for every Northwestern Presbyterian woman *to do now*. There are few who are not able, and we believe few who are unwilling, to perform this small labor of love and sacrifice for the Master. At our last Annual Meeting it was solemnly resolved that each woman within our bounds should give this year to our treasury one *extra* dollar, as a thank-offering for her multiplied blessings. Should a committee be appointed in each church, according to its size, to solicit these sacred dollars, letting no one present miss the opportunity, our present meagre gifts would be more than doubled, small as the amount would be for each individually. We would be enabled to fulfill our pledges to send those who are ready to go, and to fulfill the just expectations of the church. J. G. H.

CONSECRATION.

IT has been my privilege for the past few weeks to look over the *London Evangelical Magazine*, which is, as you know, a chronicle of the origin and progress of missions, and I was struck with the fact that all our great and good institutions were begun and carried on by a few consecrated men and women; and that led me to look at the motives for consecration.

Love to Christ is the first grand motive. Paul says, "The love of Christ constraineth me." Could we be more fully imbued with the spirit of Christ, it would be our meat and drink to do His work. Could we but realize more sensibly the great sacrifice Jesus made for us, it would fill our hearts with zeal for His glory. It was not alone the one great act of dying for sinners, but the every-day life of Jesus that constituted the sacrifice.

He that could say, "Before Abraham was, I am," He that

appeared to Jacob at Jabbok, and gave him power to prevail with God; He, Jehovah, sat upon Jacob's well at noon, weary, hungry and thirsty, for what? To win a sinful woman back to God. Thus He went continually about His Father's business, and He says to us, "Be ye followers of me." Oh, could we but enter into the heart of our blessed Master and see the love there manifested, and feel that it is our greatest privilege to imitate Him in all his imitable perfections, we, too, should say, "The love of Christ constraineth" me!

Another motive presented to us is, the jewels we are permitted to gather, to be set in "the crown of our rejoicing." Some obscure Christian woman may have many a jewel in her crown. How glorious it will be for some, I trust many, consecrated Christians to be enabled to say, "Behold I, and the children which God hath given me!" God's children, born of the Spirit through their instrumentality. How sad it will be for any Christian, blessed with so many opportunities for gathering jewels, to wear throughout eternity a crown without jewels!

Again, our blessed Master gives us encouragements along the way in seeing the fruits of our labor. Have not some of us been permitted to witness the fulfillment of the prophecy, "I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel?" And have we not also the privilege of helping by our money and our prayers the blessed servants and handmaidens who have gone to proclaim the gospel to the far-off wanderers? Look at the host of worthies who have given their lives to the cause.

And is it a small privilege to be numbered with these consecrated ones? Do we forget that when the spoils are divided, not the fighters only are to be rewarded, but those at home also, who "abide by the stuff?" Oh, we have a blessed work and a blessed Master, and what might we not expect if we all were consecrated! How long would it be, do you suppose, before the

shout would be heard in heaven, Hallelujah! for "the kingdoms of this world are become the kingdoms of our Lord and of His Christ?" Let each one of us pray for more consecration of heart to Him who has loved us and given Himself for us, and who will so bountifully reward our poor services for Him.

HANOVER, INDIANA.

MISS HENRIETTA MORRISON, Ambala, India,

WAS married October 21, 1875, to Mr. Drysdale, an English officer. In her last letter, dated the same day, she writes, "If I accompany Mr. D. in travelling through his district, I shall have quite as good an opportunity of doing missionary work as when itinerating with my father. I think of taking one of my Bible women and going into the villages, just as I used to do. The beautiful box sent from your Church (1st Pres. Chicago) has been of great use. It is really the most generous gift that has been sent to any lady missionary. I hope some day to be in America, and then we can thank you personally for all your kindness. Continue your interest in my work among the heathen."

Our Auxiliary in Evanston must not be left out in its share in that "beautiful box." Two dresses were lovingly laid in it with the hope they would make some one of our missionary women happier. Could the desire have been more perfectly fulfilled?

"BRING ALL YOUR TITHES."

WE are much gratified in being allowed to make the following extract from a private letter of one of our best workers. No other word is needed. It fully explains itself, and will, we are sure, touch many hearts. "My December *Woman's Work* has just been read through. I was much moved by the article, 'Bring all your tithes,' and suppose my darling sister is referred to in the latter part of the article, but the half of her devotion and suffering could not be told. Her pen, her means, her prayers are all for the Master. I don't know how to work as she does, and yet I claim a little share in her, for she was my loving, obedient child for nine

years, having been given to me by our dear mother when she went above, with the words, 'Train your litte sister for God and He will bless you.' Ah! how she has outgrown her teachers, for she is taught by the Master Himself."

"The Contents of a Missionary Box."—How delightful to know that the leaven works! From an auxiliary we have this: "At our last meeting our President ordered a number of leaflets struck off embodying the article with the above heading word for word, and yesterday after morning service two ladies stood at each door of the church and distributed them as the congregation dispersed. It was a novel mode of preaching self-sacrifice, and yet we look for fruit."

VASSAR, MICHIGAN.

Another voice from ever faithful Michigan comes to stimulate our energies, and help all who desire to work for the Master.

Last Tuesday, Nov. 2d, we held a semi-annual meeting of our Society, which was so pleasant and profitable that it will probably become an "institution" with us. The three bands, or circle and two bands, associated with us in the support of a girl in Miss Downing's school, Chefoo, sent in reports of their treasuries and membership, and we were quite surprised to find ourselves a flourishing society. There is a notable change in our condition since the beginning of this second year of our existence. We stand about as follows:

	Numbers at time of organizaton.	Present number.
Woman's M. S.,	7	19
Young Ladies' M. S.,	12	14
Excelsior Band,	6	9
Little Helpers,	10	22

There is missionary work that needs doing in our own church society. Clouds of ignorance in respect to the duty and reponsibility of each member of the church rest upon the minds of some, and indifference paralyzes the actions of many more. Oh, that the Spirit of God might come upon us, and free us from our bond-

age! There must be a liberty and a higher experience of Christian life of which we in general know nothing. We bow to the spirit of this world and are practically slaves. Integrity of heart and life is wanting, and the unsearchable riches of Christ are not ours, although they are promised to all who turn to Him with full purpose of heart. Slowly we learn meekness and charity, and the dignity of that gospel which is not too lofty for the lowest or too lowly for the highest.

We turn aside to worship idols of vanity, ambition or selfishness, and, like the Israelites of old, our tempted souls bewail the way of our deliverance. Yet through all our wanderings and repinings, as well as our rejoicings and works of faithfulness and devotion, the Father guides our feeble steps in tenderness and love. He changes not, and through Christ we have the promise and hope of deliverance.

Woman's Work suggests many good ideas in regard to personal activity, and the considerable influence one earnest soul may have. The different boards of missions managed and controlled by women are, in the aggregate, quite substantial items, and represent a power which would otherwise be comparatively unemployed. Such articles as "Concerning Money," which give information in regard to the management of business, are needed.

I think Miss D—— says truly, "those who report for the missionary journals should give both sides, . . . the bad as well as the good." The truth should be told, and if there are discouragements and trials there, it is surely harder for the missionary who should be cheered and strengthened by intelligent help from "home."

E. R. C.

HAVE YOU RENEWED YOUR SUBSCRIPTION?

It is with much regret we announce that with all our efforts to increase the interest in *Woman's Work*, our receipts are less by $55 than they were at this date a year ago! This, so far as dollars and cents goes, is certainly discouraging; but much more so, in view of the failure of our auxiliaries to avail themselves of the

intelligence we have labored to furnish them—a knowledge of facts which we cannot help thinking is necessary to the healthful growth of every organization in our Woman's Board. In the two months that yet remain before our Annual Meeting, will you not think of the record to be presented there, and give earnest heed to this matter? The beginning of the year was the time for the renewal of the large majority of the subscriptions. If no special officer for attending to *Woman's Work* has been appointed, let the secretary of each auxiliary make special effort to have all arrearages paid, and, if possible, every member made a subscriber. If we are all animated by one common desire to do the most we can for the Master, even the short time that remains will fully redeem the months that are gone, and the report of our beloved magazine will occupy no mean place among those that are to greet us at our annual gathering the second Wednesday and Thursday of April at Indianapolis.

We have just received on sale several copies of Miss West's interesting work, "Romance of Missions." Those who desire it, will please be prompt in ordering. Price, $2 50. Room 48, Mc Cormick Block, Chicago.

NEW AUXILIARIES.

Norwalk, Ohio.
Granville, Ohio, "Little Workers."
North Lansing, Mich., Coral Band.
London, Mich.,
South Bend, Ind.
Kendallville, Ind.
Oronoco, Minn.
Council Bluffs, Iowa.
Kilbourn City, Wis.

NEW LIFE MEMBERS.

Mrs. E. Breest,
Miss A. Fleming,
Miss Louise E. Flude,
Mrs. Geo. S. Frost,
Mrs. R. C. Hamill,
Mrs. Amelia Holliday,
Miss Sallie Holliday,
Mrs. Hassen A. Hopkins,
Mrs. H. B. Hurd,
Miss Isabella Knox,
Mrs. James Lewis,
Mrs. James McKee,
Miss Rebecca L. McKee,
Mrs. R. C. Mildrum,
Miss Allie Mitchell,
Miss Susie Mitchell,
Mrs. Mollison,
Rev. Geo. C. Noyes, D.D.,
Miss Daisy Reed,
Mrs. Wm. Warner.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, for December, 1875.

Beloit, Wis., W. M. S.,	$20 00
Delafield, Wis., W. M. S.,	2 50
Brooklyn, N. Y., by Harriet A. Dickinson,	10 00
Hyde Park, Ill., W. M. S.,	100 00
Chicago, Ill., 3d Ch., sup. Mrs. Kelso of Rawal Pindi, India,	100 00
Quincy, Mich., W. M. S., sup. of child at Mynpurie, India,	12 50
Valparaiso, Ind., W. M. S., sup. of Mrs. Warren, India,	10 00
Vinton, Iowa, W. M. S., for Miss Mary Jewett's salary,	25 00
Onarga, Ill., from Mrs. Mary Pierson,	25 00
Davenport, Iowa, Aux. Soc., sup. of Julia Anderson in Mrs. Bushnell's school, Gaboon, Africa,	12 50
Bement, Ill., W. M. S., of Pres. Ch., for sup. of the child Walpole, with Mrs. De Heer, Africa,	15 85
Neenah, Wis., Wom. Christian Assoc., for sup. of pastor's wife in Persia, $25 50; S. S. Miss. Band, one scholarship in school at Ningpo, China, $45 75,	71 25
Charleston, Ind., W. M. S.,	12 10
Chicago, A friend of missions,	1 50
Rock Island, Ill., W. M. S.,	25 00
Rossville, Ind., Miss Julia N. Koutz,	5 00
Indianapolis, Ind., 1st Pres. Ch. S. S., by Miss Belle Sharp's class of girls and Mrs. C. C. Burgess' class of boys for sup. of Alice Sexton in Miss Julia Bacon's school at Ambala, India,	35 00
Rogersville, Tenn., by Mrs. Wells for special work in Persia,	68 17
Owatonna, Minn., from Mrs. W. S. Holt, Missionary at Soo Chow, China,	50 00
Detroit, Mich., by Mrs. I. S. Farrand, $25; Mrs. C. Noble, $25; Mrs. Wm. Warner, $20,	70 00
Lafayette, Ind., W. M. S., for sup. of Mrs. Warren, India,	50 00
Evanston, Ill., W. M. S., for Miss Bacon's salary,	51 40
Pratt Co., Ill., An Offering,	20 00
Toledo, Ohio, "The Busy Bees" of Westminster Ch., sup. of their child in China (*gold*),	40 00
Champaign, Ill., sup. of school at Rio Claro, Brazil,	46 00
Granville, Ohio, "The Little Workers" for scholar in Mrs. De Heer's school, Africa,	50 00
Galion, Ohio, W. M. S., for Mexico,	10 00
Lake Forest, Ill., Steady Streams,	4 00
Chicago, A Christmas Offering (*silver*),	60
Springfield, Ill., Young Ladies' Miss. Band, for Gomey School, Brazil, S. A.,	70 00
Hopkinton, Iowa, Miss. Band, "Peacemakers,"	42 00
Cedar Rapids, W. M. S., 1st Ch., sup. of Miss Pratt, India,	50 00
Webster Grove, Mo., "Cheerful Givers,"	10 00
Constantine, Mich., W. M. S.,	12 25
Princeton, Ill., W. M. S.,	17 45
Wabash, Ind., for scholarship in Miss Dean's school at Oroomiah,	31 92
Waukegan, Ill., Young Ladies' Miss. Band, half-year's salary for Hannah (*in gold*),	30 00
Chicago, 1st Ch., Young Ladies Miss. Band, a Centennial Offering, $300; for ——, $190 58; sup. of Jane Dullo, at Dehra Doon, $40; for general fund, $10; 1st Ch. W. M. S., for ——, $55 30; for ——, $30,00,	625 88
Paxton, Ill., W. M. S.,	10 00
Total,	$1842 87

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

CHICAGO, January 1, 1876.